Pac Theo Sem
Reading Room

# THE PACIFIC

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PACIFIC
Theological Seminary

## CONSIDER.

Consider
The lilies of the field whose bloom is brief—
We are as they;
Like them we fade away,
As doth a leaf.

Consider
The sparrows of the air of small account:
Our God doth view
Whether they fall or mount—
He regards us too.

Consider
The lilies that do neither spin nor toil,
Yet are most fair—
What profit all this care
And all this toil?

Consider
The birds that have no barn nor harvest-weeks;
God gives them food—
Much more our Father seeks
To do us good.

—Christina Rossetti.

# THE PACIFIC

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W. W. FERRIER ..... Editor

2716 Hillegass Ave., Berkeley


## VOICES FOR PEACE.

Elsewhere in The Pacific this week will be found a portion of Sir Edward Grey's great speech on Arbitration and Peace. It was made in the British House of Commons on the recent proposals by President Taft. It will be found well worth reading. Comment on these proposals and on the speech by Sir Edward Grey has been widespread. Inspired thereby the churches of England united their voices on a recent Sunday and sounded a strong call for world-wide peace.

The Rev. F. B. Meyer said that the week that brought forth Sir Edward Grey's' speech would probably be one of the most epochal in the history of the race. He hoped the time was come when, instead of celebrating the anniversaries of the battles of Waterloo and Trafalgar, we should look back upon those days with sorrow and regret at the thought that our forebears should have settled their disputes in such a savage manner. He believed that the suggestions of President Taft were going to alter not only the relationship between Great Britain and the United States, but would produce an influence which would be felt in every Parliament and Court in the world.

Dr. Horton said:

"During the past week something has happened which is just as wonderful as the story of the angels in the fields of Bethlehem, when they sang, 'Peace on earth, Goodwill toward men.' We can all see that in order to accomplish it a great deal is needed beyond the statements of great men at the head of our national life. It is absolutely necessary, as Sir Edward Grey said, that the country should speak, and it should not be a compact made between Foreign Offices, but a compact between the nations—great nations. You remember when we tried to connect the United States to this country by means of the submarine telegraph that many fforts were made which failed. Nearly ten years elapsed, and many people said it was impossible. In course of time it was done, and now in a flash of thought the two continents spoke to one another, and were drawn together at this moment by reason of that submarine telegraph. It may be that the efforts to unite these two peoples in a treaty such as that proposed may appear to fail. It failed on a previous occasion owing to a cause which is very sorrowful for us to remember. But it is renewed, and, as we were determined to link the two countries together by submarine telegraph, we are now called upon to arrive at the immovable resolution to link the two countries together by such a treaty of amity, arbitration and peace which has now become apparently possible."

At the close of his remarks Dr. Horton asked the congregation to kneel in prayer on behalf of the movement.

In several churches the doxology was sung in way of praise for what had been inaugurated.

In reference to the proposals Dr. Clifford said that President Taft and Sir Edward Grey were not in the category of prophets, but of statesmen, and that the whole civilized world would be affected.

The Rev. C. Silvester Horne, who is a member of parliament, said in his pulpit that the movement deserved the eager-hearted support of all who called themselves Christians.

Mr. Horne said in an article in the British Congregationalist that this was the greatest pronouncement of recent years; that the future of civilization is at stake and that here is a grand opportunity for the churches.

Dr. Scott Lidgett said: "Sir Edward Grey's speech has brought new hope to all those who desire the triumph of brotherhood and reason over the deadly materialism of suspicion and force. It remains now for the two great democracies to give effective backing to the statesmen who are prepared to lead if the people will follow. Men of every church are responding to the challenge. Had they not done so they would have been unworthy of the Christian name."

Dr. Monro Gibson spoke of Sir Edward Grey's speech and the leap of public opinion to meet it as the most hopeful sign of the century.

The British Congregationalist says editorially "The speech of Sir Edward Grey on Arbritration has touched the heart of the nation, and evoked a spontaneous and universal response. Even those who hold the melancholy belief that war will endure as long as man have welcomed the spirit of Sir Edward Grey's speech. It recovers for us in politics the deep-toned moral note of Mr. Gladstone, and gilds the dusty ways of common affairs with a ray of faith and idealism. No wonder that Christian men of all denominations have felt a thrill akin to that which comes to watchers in the might when the dawn light begins to brighten the eastern sky."

A press dispatch from New York reports the Rev. Dr. Aked as saying in his last sermon in New York: "Let us thank God for William H. Taft, President of the United States, for his inspired leadership in the cause of international peace. In doing so he has taken rank with the greatest benefactors of the human race. Great Britain is aroused to reciprocate the good will of the President of the United States, and will speak with a single voice.

"Glory and honor to the two greatest nations of the world, who shall lead the world in the way of age-long peace. Let us dream with Mr. Taft of a treaty making for international brotherhood. Let us dream with Andrew Carnegie, the biggest, boldest, bravest dream that mortal man ever dared to dream—the federation of the English-speaking people of the earth."

It should not be thought that any actual proposal has been made by the United States to Great Britain. President Taft's proposal was that a treaty be entered into between the United States and some great power, binding both peoples to refer to arbitration every point of difference that could possibly arise between them, and Sir Edward Grey's speech was in part an invitation to President Taft to make this proposal to Great Britain.

## THE PAY OF SOME PREACHERS.

The highest salary received by any preacher in the United States at the present time is that by the Rev. Dr. Jowett of the Fifth Avenue Presbyterian Church, New York. It is $15,000 and a parsonage, which is estimated at $5,000 addition. Rents are high in New York. Not many years ago a Congregational minister went from St. Louis to New York and had to pay for a house $3,000 a year, almost as much as his salary had been in St. Louis. Dr. Jowett objected to so much of a salary. But his church tells him he will need it all in New York.

There are other $15,000 salaries in New York, but without parsonages in addition.

Dr. McLeod, who went from the First Presbyterian Church of Pasadena to St. Nicholas Collegiate Church, receives $15,000. Dr. Manning of Trinity Episcopal Church and the Rev. Dr. Burrell receive similar amounts.

The best paid Methodist minister in the East is one in Pittsburg, who receives $8,400. One in New York is paid $8,100 and another $7,000.

These salaries in New York City will not go as far as salaries much smaller in some other cities. For instance, a pastor in Saginaw, Michigan, getting along finely there on $2,500 a year, found himself greatly hampered in Chicago with $4,000.

Statistics do not show a high average salary for preachers in the large cities. For those of 300,000 and over it has been found to be only $1,223. For those from 100,000 to 300,000 it is $1,100. For cities of the third class, having from 50,000 to 100,000 it is $1,063. For the fourth class, having a population of 25,000 to 50,000 the average is $972. Outside this classification the average is $573. And the average annual salary the whole country over is $663, according to United States government statistics.

The highest salary paid to any Congregational minister in the United States is $10,000. Such amounts are paid by the Central Congregational Church of Brooklyn to Dr. Cadman; by Broadway Tabernacle, New York, to Dr. Jefferson; by the First Congregational of San Francisco to Dr. Aked.

The Manhattan Congregational Church of New York City pays Dr. Stimson $8,000 and Plymouth of Brooklyn pays Dr. Hillis $7,500. From Tompkins Avenue Dr. Boynton receives $8,000.

In Boston the highest salary given in the latest Congregational statistics was $6,000. This was by Park Street Church—that of the Old South not being stated.

In Chicago the highest is $4,000. In Oak Park, a suburb, the First Church pays $5,000.

Until the First Congregational Church of San Francisco entered into arrangement to pay Dr. Aked $10,000 the highest salary paid by any church on the Pacific Coast was $7,000 by the First Presbyterian of Pasadena to Dr. McLeod, who went about a year ago to St. Nicholas Collegiate Church of New York City on a $15,000 salary, which in all probability no more than equals the amount received by him in Pasadena when expenditures are considered.

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## ABRAHAM REUF A BIBLE TEACHER.

Why is Abraham Reuf, the notorious graft convict, teaching the Bible to other convicts at San Quentin? This is the question in the minds of not a few people at the present time. Finding that a murderer and a robber, who were occupants of his cell, were reading yellow-backed literature, full of mock heroics and crime, Reuf procured a Bible and began to read it to them at night. Strangely, Reuf, who is a Jew, selected the New Testament from which to read and expounded it from the Christian standpoint. This, it is said, he did, because his cell-mates were of Christian and not Jewish ancestry and belief. Reuf is reported as saying: "They enjoy the Bible immensely, and have told me they did not believe there was so much in it. It is astonishing how these men, compelled to spend most of their lives in prison, drink in the words I read to them."

A couple of years ago Reuf stated that after prison doors opened for him he would devote his life along the line of good government. The inference was that he would work for reform as a reformed man himself—as one who, having going wrong, and being brought by hard experience to see the error of his ways, was desirous of making amends. But just as he was going to San Quentin he posed as a martyr, declaring that he had not been fairly dealt with, and asserting that his conscience was clear of guilt.

We do not know where to place Reuf. In the opinion of nearly everybody his guilt is so plain that such remarks stamp his as insincere. And as to service, in any event, after his liberation—it can be only in a humble way. No man can be highly influential in the world who acquires his desire to do right through a term in the penitentiary, no matter how sincere his repentance nor how thorough his reformation. The pathway to service lies along other lines. Of course Reuf can do good to his fellows always, just as he has been doing in San Quentin. But he will go through life now with a question mark applied by many people to not a little that he does. And we say this, having in mind all the while the scripture words, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

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## AMERICAN AND ENGLISH BAPTISTS CONTRASTED BY DR. AKED.

According to a special dispatch from New York to the San Francisco Chronicle the Rev. Dr. Aked, in his farewell words to the people of the Fifth Avenue Baptist Church, took occasion to express the conviction that American Baptists are narrow in comparison with English Baptists. He is quoted as having said: "Denominations are nothing to me, but my church is. It seems to me that every Baptist paper appears to take offense at my stand that 'all may be one.' If they represent the spirit of American Baptists, I am not an American Baptist. I am an English free church man, but I am in harmony with American spirit.

"For more than sixteen years I ministered to such a church," continued the minister, referring to Pembroke Chapel in Liverpool, where immersion is not required for membership, "and you knew it when you invited me here, and if you didn't it was your own fault, for those things were not done in a corner."

We presume Dr. Aked said this, for he said something similar in a Baptist church in Oakland when he was here in February. We are glad he has so expressed himself, and trust that what he has said will bear fruit and result in a more liberal spirit among American Baptists. It is to be hoped that the time will come speedily when the doors to church membership will no longer be closed anywhere to people because they have not been immersed. It will come. The old war-horses, such as Dr. McArthur of Calvary Baptist Church, New York, will pass on into the other life and the new generations will look at things in a different light. Dr. McArthur, in commenting on Dr. Aked's step into Congregationalism, said: "Once a Baptist, always a Baptist. He

can immerse those who wish to be immersed and can call in some other minister to sprinkle those who wish to be sprinkled."

But Dr. Aked doesn't come into Congregationalism with any such thought. We do not know what his personal preference is or may be, but we do know, from remarks made to officers of the First Congregational Church of San Francisco, that from the moment he enters on his pastorate there he stands ready to baptize people by whatever mode they may choose.

That was a good suggestion made by "Aloha" in The Pacific last week—that a baptistery be put in the house of worship of the First Congregational Church. If Dr. Aked desires it, this no doubt will be done. If one is built there it will not be the first time a baptistery has been put in a Congregational church. In 1890 the present writer was pastor of a Congregational church in Washington. A church building was built that year, and at the pastor s suggestion a baptistery was put in. There was no Baptist church in the town, nor any of the "Christian" or Disciple body; some persons who expected to unite with the church preferred baptism by immersion, and so the baptistery was built. We do not know that it was ever used. One lady who was about to go away from the place for awhile went to Seattle and was baptized by the pastor of Plymouth Congregational Church of that city in a baptistery in a Baptist church in that city. The other candidate changed his mind, after the baptistery was built, and received the ordinance by sprinkling.

Getting back now to Dr. Aked and the Fifth Avenue Baptist Church, we note that all his frank talk there has not lessened the esteem in which he is held in that church. As we write this article Dr. and Mrs. Aked are crossing the continent in the private car of Judge Lovett, a trustee of the church and president of the Union and Southern Pacific railroads, and bearing with them a gift of $2,500 presented last week by members of the church and congregation.

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## CHRONICLE AND COMMENT.

The New York Observer forecasts our Exposition in 1915 thus: "It will be a great fair—a deserved honor to a splendid state."

Washington Presbyterians are uniting in pressing the claims of Dr. Matthews of Seattle for the next moderatorship of the General Assembly.

The New York Observer says of Jack London's recent book, "When God Laughs": "A collection of gruesome, cruel and inhuman stories with little to recommend them."

Washington and California have eight-hour laws for working-women. Because of this law the leading dry goods store in Oakland has announced that it will open at nine and close at five.

It is said that the first Y. M. C. A. building in South Dakota comes from a lot which was contributed by a Presbyterian Home Missionary. He bought it thirty years ago and it sold recently for $7,500.

Dr. Dixon of the Moody Church, Chicago, will not give the call to Metropolitan Tabernacle, London, any serious consideration unless the pew rent plan is abandoned. He says: "I'd rather have no salary and no pew rent."

The Rev. Dr. W. J. Dawson, who has been engaded as stated supply of the First Presbyterian Church of Newark, New Jersey, for one year, will receive a salary of $9,000, $1,000 for moving expenses, and the use of a parsonage.

President Jordan of Stanford is quoted as saying recently concerning universal suffrage: "Universal suffrage is inevitable. We are going to have it in California, as well as in every other State in the Union. I believe it is a good thing and will work well."

When Dr. Pearsons of Chicago gives $300,000 on Friday of this week for educational purposes his gifts will have amounted to nearly five million dollars, mostly to the small colleges, institutions which are doing immeasurable good. Dr. Pearsons will be 91 years old on the 14th.

The Woman's Journal asks, "Do men want to vote?" and continues in that connection: "At the recent election in Wayne county, Mich., out of 80,000 registered male voters, only 17,000 voted. More than three-quarters of the men, by actual count, were indifferent or opposed to exercising the franchise. No one suggests, however, that therefore the more public-spirited 17,000 should have been forbidden to cast their ballots."

Mrs. Caroline M. Severance, a noted Woman's Christian Temperance Union Worker in California, celebrated her 92d birthday recently. It is said that her mind is as young and as active as ever it was. Looking back over the past, Mrs. Severance says "The world is steadily growing better, though there are plenty of things to be done yet." Speaking of Charlotte Perkins Gilman she says: "There is a great woman.: I consider her the Herbert Spencer of today—the great thinker for women." As to universal suffrage Mrs. Severance says: "The superb gains of the past few years must have strengthened your faith, as it has mine, that all things are possible to organized womanhood; taught you the vital need and gain to the world and the home, which is the central unit of all our public utilities, of woman"s full acceptance and discharge of all her social responsibilities and duties. The world waits for its queen!"

Is it not enough to make Ezra Cornell turn in his grave? That is the question asked by Mr. Albert E. Pillsbury at the recent conference for the advancement of colored people, held in Boston. He referred to the action of nearly two hundred girl students at Cornell University, asking the faculty to exclude from the dormitory two young negro girls seeking an education at Cornell. Mr. Pillsbury continued "What is the remedy for this drawing of the color line in Cornell and other institutions? The remedy is more education, and it may become necessary to have in every one of these institutions a chair for the exposition of the folly and wickedness of race prejudice." Rev. John Hayne Holmes said: "Race prejudice against the Negro is not social, but economical. It is becoming increasingly difficult for the Negro to get work in our factories, to keep books or to get any status above the cellar floor. Most alarming of all is the growing hostility of the labor unions, especially in the skilled trades. The segregation idea I believe to be wrong; the only hopeful relation between whites and blacks is that of human brotherhood. The hope of the situation is that industrial conditions will tend to organize whites and blacks into one impenetrable phalanx against the greed and exploitation of the capitalistic class." Rabbi Fleischer remarked: "We cannot have in America any element—much less a number of elemeets—toward which antagonism or contempt is felt and

hostility is shown, without vitiating our democracy and debasing the whole people. The stupid assault on Booker T. Washington in New York is a natural expression of the abnormal prejudice against the Negro everywhere, a sign of prevalent brutality and lawlessness throughout the land. We may as well face the fact that the Negro is one of the three great problems of America. The other two are the development of industrial democracy and the just establishment of women in a democracy. About the ultimate solution of the matter, I know that only one spirit and one purpose can decently guide us therein, and that is offered, not by opportunism, but by out and out idealism."

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## NOTES AND PERSONALS.

The Rev. Dr. Raymond C. Brooks of Wal'a Walla will be one of the speakers at the annual meeting of the Congregational Home Missionary Society in San Francisco in June.

The Rev. Charles R. Brown is to go to London in June and is to occupy during July and a part of August the pulpit of Whitefield's Tabernacle where the Rev. C. Silvester Horne is pastor. Mr. Horne is to be in the United States at that time.

Professor and Mrs. G. T. Tolson will leave Berkeley next month, soon after the closing of Pacific Theological Seminary for the year 1910-11, for a trip abroad. The coming year will be Professor Tolson's sabbatical year and it will be spent mainly in traveling in England and Scotland and on the continent.

The membership of the Congregational Church in Northern California on January 1 was 14,048, being 315 less than January 1, 1910. This loss is partly due to a revision of the roll in many churches, by which 626 names were dropped. Only 99 churches reported to the registrar, but in arriving at the totals, the membership of non-reporting churches was taken from the last Year Book.

We note with pleasure that Dr. C. R. Hagar, the devoted missionary in China for so many years, and who has been seeking during the last year to regain his health in California, has improved so as to be able to go out and give addresses in the churches. The Congregational Church at Long Beach expresses in its weekly bulletin its p'easure in having him there on a recent Wednesday evening.

The First Congregational Church of Oakland raised and disbursed $42,707.67 last year. This was for current expenses and benevolences—there being no expenditures for special improvements on any of its property. The benevolences amounted to $12,891.90. In these figures are inc'uded only those gifts which were made through the church treasury, and not the many which members made to the Y. M. C. A. and the various public and charitable institutions.

The Rev. Dr. E. L. House, pastor of Westminster Congregational Church, Spokane, Washington, has been invited to accept the presidency of Spokane College, at a salary of $4,000 a year and expenses. The trustees agree to make the college undenominational and to raise $50,000 to meet the running expenses for two years. Dr. House has consented to consider the matter provided the above conditions are met. The college is now four years old, has 300 students and property worth $120,000.

A recent religious census at Long Beach showed forty-nine religious bodies represented in that city. As to membership their ranking order was as follows: Methodist Episcopal, Presbyterian, Christian, Baptist, Congregational, Protestant Episcopal, Roman Catholic, Christian Science, Friends, Lutheran, United Presbyterians, Brethren, Nazarene, Methodist Episcopal South, Adventists, Spiritualists, Unitarian, People's Mission, Universalists, Latter Day Saints, Salvation Army. With each of the foregoing ten or more families were identified. The following named had identified with them from two to five families: Church of God, Evangelical, Pentecostal Mission, Swedish Lutheran, Jewish, United Brethren, People's Church, Apostolic Faith, International Bible Students, Home of Truth, Holiness. There were several with which only one family was identified. These were: New Testament, Plymouth Brethren, Theosophist, Church of the Lost Tribes of Israel, Peniel Mission, True Life, Divine Science, Seventh Day Baptists, Christian Advent, Swedenborgian, Christadelphian, Free Baptist, Christian Union, Reformed English, German Reformed and House of Israel. The number of families listed was 5,216, and in 423 of these it was ascertained that there was no church affiliation and no preference was expressed. The number of homes and apartments visited was 5,994, and at the time of visitation the occupants of 694 were not at home.

Anticipating a great crowd on Easter Sunday, the time of the beginning of the pastorate of Dr. Aked, the First Congregational Church of San Francisco has asked all pewholders to be in their pews before 10:45 in the morning and 7:45 in the evening, stating that seats will not be held later than that. Tuesday of this week the San Francisco Chronicle commented editorially as follows on the welcome which would be given Dr. Aked in his ministry here: "When Dr. Aked of New York comes out here to preach on Easter Sunday he will be assured of a bigger audience than the First Congregational Church will hold. Many San Franciscans have already heard him in eloquent sermons or lectures and thousands of others will want to hear him. Whatever may be said of San Francisco's frivolity in taste in theatrical matters, the city has always turned out to hear great pulpit or political orators. There is something in the California climate that stimulates the imagination, and oratory has always had far more attraction for San Franciscans than for the peoples of colder nature east of the Rockies. It is a great field for Dr. Aked and it is to be hoped that he will find here the stimulus and the encouragement which were lacking in the congregation of millionaires that he preached to in New York. Certainly he will find here none of the hypocrisy which makes a very rich man skin his fellow men six days in the week and then praise the Lord and deprecate the selfish pursuit of wealth on the seventh day." That last sentence in the Chronicle editorial note admits of a little reflection. If now and then a rich man who skins his fellows six days in the week isn't found in the churches here it may perhaps be for the reason that he is out skinning his fellows on the seventh day also.

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"One cloud's enough to hide the sun"
From little things much harm can come,
Small bait will catch the biggest fish
Yet little do we get by wish.
"A constant dripping wears the stone"
The largest plants have smallest seeds.
Great things will come from little deeds.
And little evils wreck a home.

## NOTES ON JAPAN.

### Chas. R. Brown.

### V. The Industrial Life of the People.

The conditions of industry are for the most part primitive. The people generally are poor; farm machinery is costly; consequently the work is done by hand. Wheat and rice are planted by hand, and they are reaped with the hand-sickle and threshed out with the old-time flail.

The horse has not yet replaced the man. Here in America the electric car and the automobile are sending the horses formerly at work on street cars and in carriages and drays, to the fields or to the bone-yard. Steam and electricity have replaced the horse. But in Japan the cab horse is a man, drawing the little jinricksha with its solitary passenger swiftly through the streets. The express wagons are drawn by men. The draying of great manufacturing cities is done on hand carts drawn by men. The farm produce is brought to market on carts propelled by human power. In the city of Osaka, a great manufacturing city of over a million population, the census some six years ago revealed the fact that there only thirty-six horses in the city, but there were over sixty thousand ricksha men.

The land is culivated with a thoroughness which amazes the man from California or the Middle West. The little fields sometimes scarcely largely than a good-sized dinner table are made to produce to the last inch and several crops in the year. The cities have no sewer systems and the sewage is carted away early in the morning before people are on the streets to fertilize the fields. The reluctance of Japan to introduce modern sewerage in the great cities comes partly from the enormous expense to which she feels at present unequal, and partly from the desire not to waste all that fertilizing material by casting it into river or sea.

The wages are exceedingly low. The carpenters receive from twenty to thirty cents a day; the boss carpenter sometimes as high as fifty cents. The farm laborer receives from twelve to fifteen cents a day. The men in factories vary from fifteen to thirty-five cents a day. The women work for ten and twelve and fifteen cents a day. The little children, of which there is a vast army in the factories, receive all the way from three cents a day to ten. I saw children working in match factories in Osaka who were only six and eight years old. They toil twelve hours in the day and an overseer with a literal "sharp stick" was there prodding them up to their tasks, over which, from sheer exhaustion, they were falling asleep. In many of the factories these little people work in two shifts of twelve hours each and all night long; the little tots who ought to be in bed are being worked for profit.

There is a movement on the part of the government to correct and reduce the volume of this evil of child labor. The Japanese statesmen see what every farmer sees that the burden of heavy labor cannot, without loss, be imposed upon the colts and the calves. But the poverty of the people, the low economic standards prevailing in many sections, and the small margin upon which manufacturing is now being done, owing to Japan's heavy war taxes and other handicaps, make progress in this direction slow and difficult.

The fact that it is a hot country, leading men and women to work half-clothed in some of the factories, the presence of a large number of girls working for the lowest sort of wage, and the easier standards of morality between the sexes than obtain with us, all serve to create a moral problem in industry of gigantic proportions. The splendid work for factory girls by one of our missionary families at Matsuyama and similar efforts in other centers of industry, indicate, however, that the social Gospel is being preached and practiced in Japan, according to the measure of their ability, as well as at Hull House, Chicago, or the South End House in Boston.

I asked to be taken in the larger cities to some of their best factories and to some of the worst and to those which they regarded as average. In the city of Kyoto I visited a cotton factory, which is regarded as a "model factory," which would compare very favorably with our mills at Lawrence, Lowell or Fall River, Mass., and would stand away above many of the cotton mills in the south. I visited a leather belt manufactory in Osaka, where the conditions of industry and the provision made by the proprietor for the health and comfort of his men in adjoining club-house maintained by the company, were of the highest type. But I also went through factories where the wage scale, the length of working day, the conditions surrounding the operatives, were worse than could be found any where in the United States.

Any one who visits Japan will be firmly persuaded that we are not ready for unrestricted competition with that grade of labor. We are not ready for unrestricted immigration from conditions where so much remains to be done before the people stand on an economic level with the working people of our own country. If it should ever come to a choice between shops "open" to the standards and methods still prevalent in Japan and shops "closed" against that merciless and unfair competition then the choice of the humane man will be made at once in favor of restriction. And the leading men in Japan recognize this and wish to retain their coolie labor class at home rather than incur the ill-will of the nations to which it might be inclined to emigrate.

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## A LEND-A-HAND SERMON.

### W. N. Burr.

Said the preacher: "I have somewhere read a story of a boy who was about the age of some other boys, who sat on the piazza one day swinging his feet, because there seemed to be nothing else in all the world for him to be doing. As he sat there he caught a scrap of conversation that reached him from the sitting-room through the open window. His aunt had just run in from her home nearby, and she was saying to the boy's mother: 'The way things are going in this home your children won't have you with them always. Here you are, hardly able to drag yourself from one room to another, and your girls and the boy never lifting a finger to help with the housework.'

"That made that boy's heart begin to jump. Not have his mother always? Why, he'd got to have her! If she were over-working something must be done about it.

"He jumped over the railing of the piazza, ran around the house to the kitchen, and the first thing he saw was a lot of dirty dishes that were waiting for his mother to come and wash them. The boy tackled the job at once, and had those dishes all washed before his mother knew a thing about it.

"His sisters came in later in the day bringing a young lady guest, who was to stay a week. The guest was one of the girls who knows how to do things, and she was quick to see that 'mother' was working beyond her strength. So 'mother' was kept out of the kitchen that

week, and made to sit on the piazza and keep cool, and read, and just rest, and the Boy and the Guest took charge of the kitchen, and the sisters took hold, too, ashamed that they had not had sense enough to see that their mother was killing herself just to let them have a good time.

"Now," said the preacher, "that is just a homely, every-day sort of a story, and perhaps somebody will be thinking it is not quite dignified enough for the pulpit. Pulpit messages are supposed to deal with such matters as 'justification by faith,' and 'Proofs of the Personality of Satan,' and some such things, that have a place, surely, rightfully claiming some little attention. But there are some other matters, too, that the pulpit has a right to deal with in these days. There is 'Faith and Works,' with some little emphasis on 'works,' after the manner of the Apostle James. But what is the use of **preaching** about 'Faith and Works,' or anything else, if not to help us to make some practical use of it? And where in the world are we going to make practical use of it, but in the everyday life—in the home, and the school, and the store, on the ranch, in business dealings, and in any other every-day place or activity?

" 'Bear ye one another's burdens.' It isn't fair, and it certainly is not Christian that mother should bear all the burdens while the rest of the family run around and have a good time or that father should be working his head off and his heart out to make money, while the rest do nothing but spend it; or that anybody in the family should be piling burdens on the rest of the family, and not helping in any way to make life a joy to the others. Why, even a helpless invalid in a family who may seem to be unable to do anything but add to the family burdens, can lift a lot by just being brave and cheerful and patient and—Christian. 'Bear ye one another's burdens, and so fulfil the law of Christ. The law of Christ is not fulfiled by making burdens for others to bear when it can be helped, but by taking hold and giving a lift. Even the laid-aside ones can give a lift by fighting the temptation to fretfulness, and by just bearing bravely their burden.

"There is no place in this life for an idle class, either the idle rich or the idle poor. And I do not believe there will be an idle class in heaven. We sometimes think of heaven as a place where people do nothing but play harps and sing. Well, I'll warrant that whatever the business of heaven may be there will be no shirking of responsibility there, no selfish, absorbing of benefits that have been made possible through the toil of other people. If harp-playing and singing is to be the business there, everybody will take hold and help. Otherwise, heaven would not be heaven, if there should be one single soul there refusing to do his part because of laziness, or indifference, or selfishness. Why, I think one thing that makes heaven **heaven** is the fact that it will be impossible for any laziness or indifference, or selfishness to enter there. Everybody will be taking hold to do his part, and not sitting around enjoying the fruits of the service of other people without so much as saying, 'Thank you.'

"Now, here in this world, and especially in this part of it that we call the United States, we sometimes find men who live under a government that, while not exactly perfect, perhaps, is still the best government under the sun, who take absolutely no interest in governmental affairs or any other affairs except their own bread and butter, which they would never be able to get for themselves as easily as they do were it not for the larger thought and work of other people. Somehow the United States of America seems to have won for itself a reputation for being something worth while as to its freedom and laws, and all that. At least, it would seem so to one who has an eye on the stream of immigrants that pour into this country every year. The rest of the world may not be quite emptying itself into the United States, but it is pouring a whole lot of itself into our melting-pot. Why? Well, it must be there is something in conditions here that is attractive to the people who want to live here. But these conditions that are so attractive—are they just natural conditions, climate, soil, etc.? Hardly. I am inclined to think that the Pilgrim Fathers, and George Washington, and Abraham Lincoln, and awhole lot of fine-grained, large-visioned, public-spirited, lend-a-hand people in both public and private life have had something to do with **making** conditions desirable, building up a land of the free and a home of the brave, where the people may live and work and gather good things for themselves with some sense of security. And every citizen who fulfils the law of Christ will be asking, 'What can I do to help to keep affairs in this country as good as they are, and to make them better as fast as possible?' No man has any right to be enjoying the benefits of this country who just sponges benefits and refuses to lend a hand to keep or to better the conditions which he enjoys. Somebody must be attending to things, bearing the burdens of responsibility, taking an interest in affairs and it is not fair, nor is it Christian to leave all that to somebody else. There is something all out of gear in a home in which father and mother work themselves to the point of collapse while the children are spending their time at their pleasures. It is no more right for a man to enjoy all the security and comfort of our American life and institutions, but leave all the work for somebody else to do—not interested enough to go to the polls on election day and cast his vote.

"In home life, business life, church life, school life, community life, national life, it is the lend-a-hand people who are needed. 'Bear ye one another's burdens, and so fulfil the law of Christ.' Don't be saying you are just as good a Christian as anybody if you are in any sense a shirk, letting somebody else bear all the burdens.

"One of the early noted Italian chemists was Partello. We are told that many of his discoveries, freely given to the world, led up to the present processes by which refined sugar is produced. This patient, hard-working, brainy chemist once told this story concerning himself: 'In my boyhood I was mischievous and wild. I never had a thought of work. I thought all people who worked foolish. All the day I just did things that troubled other people, and I was the despair of my school-teacher. One afternoon he asked me to take a walk with him, and because I could not well get out of it I went with him.

" 'When we were in the fields he abruptly asked me: 'Are the stars useful, helpful?' I said they were. Then he wished to know if I thought a tree useful. Of course it was, giving shade, fuel, nuts and fruit. Again, he asked if I thought a cow, a horse, a chicken, useful. By this time I was much perplexed, but explained to him why I thought them of value. After this he said:

" 'Isn't it strange, then, that while you think all these things useful you look on yourself as the only useless thing! I don't understand how you reason. You, whom God made to be of use are the most idle, careless, useless boy in the village. Everything else is useful but you.

" 'He said no more, but his words went deep into my heart. They stung me, and brought the blush of shame to

my cheeks. The longer I thought about what he said the angrier I grew, until finally I cried out to myself: "Ill show them all that I am not useless. I'll be useful, and make everybody sit up and take notice."

" 'From that time my whole nature changed. My hunger was to be useful, to be somebody. I studied, I worked, I helped dig ditches to earn money for books, I herded cattle to get myself clothes. And so, in time, through the graciousness of God and my own determination to do what was right, I entered upon chemistry, and won such a name among my fellowmen as I may possess today.'

" 'Bear ye one another's burdens, and so fulfil the law of 'Christ.' Christ did not hold himself back. He gave himself a ransom for many. He is a lend-a-hand Master, and only those can be his followers who will come after him in helping, each in his place, to bring in the Kingdom."

La Canada, California.

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## SIR EDWARD GREY"S GREAT SPEECH ON PEACE AND ARBITRATION.

This great speech, which bids fair to mark an epoch in human history, was made in the British House of Commons on the 13th of March. Sir Edward Grey is the Secretary of State for Foreign Affairs, and the speech coming from such a man has heartened the friends of peace throughout the world.

He said in part:

That is the situation. The Great Powers of Europe are spoken of as being in separate groups. Yes, but gradually, in the last five years, at any rate, things which might have brought these groups into opposition to each other have been disappearing, and so far as our policy is concerned it is to be stanch and loyal to every engagement we have and to do our utmost to promote good-will on every side. (Cheers.) The House may well say it is a paradox that if the relations between the Powers should be such—because, remember, I am speaking not of our particular relations only, but of the relations of France with Germany and of Russia with Germany, as well as our own, and I said at the beginning of my speech that I was going to speak not only of expenditure on armaments in this country, but in the world at large—the House may well say it is a paradox that if the relations between the Great Powers of Europe are what they are the armaments of Europe should be increasing as rapidly as they are. (Hear, hear.) I have read out the friendly sentiments, the friendly expressions of opinion in other countries, I have expressed some friendly opinions of my own; it might be thought that as armaments increase those opinions could not be sincere. I believe they are sincere, not only on our part, but on the part of those from which I have quoted. (Cheers.) Yet armaments increase. That is a paradox, but there is a much greater paradox. It is this—that this growing and enormous burden of naval and military expenditures is coinciding not merely with friendly relations between the Powers, but with the growth of civilization as a whole. It is a fact that it is in the most civilized nations of the world that the expenditure is the greatest. The growth of civilization ought surely to have lessened and not increased naval and military expenditure. Until the world is all equally civilized, the most highly civilized nations must, of course, under all circumstances have the power to protect themselves against those who are less advanced. But the paradox remains that their expenditure on armaments is not directed against the most backward nations—it is, I will not say directed against, but it is entered upon by nations in rivalry with each other. (Hear, hear.) Unless the incongruity and mischief are brought home, not only to men's heads generally, but to their feelings, so that they resent the inconsistency and realize the danger of it—if this tremendous expenditure on armament goes on, it must, in the long run, break down civilization. (Ministerial cheers.)

### The Burden Will Become Intolerable.

You are having this great burden of force piled up in times of peace, and if it goes on increasingly by leaps and bounds, as it has done in the last generation, in time it will become intolerable. There are those who think it will lead to war, precisely because it is becoming intolerable. I think it is much more likely the burden will be dissipated by internal revolution (ministerial cheers)—not by nations fighting against each other, but the revolt of masses of men against taxation. (Cheers.) But it does not follow from that that one nation, as suggested by the mover and seconder of this motion, can put a stop to the rivalry by dropping out of the race. If one nation by itself—especially a nation so important as ourselves—dropped out of the competition, I do not think we should serve the world-purpose of reducing the general rising level of expenditure. (Hear, hear.) On the contrary, I think it might very well happen that if one nation dropped out it might well give a spurt to expenditure in some other.

I deprecate the word "alarm" in this motion tonight, because I do not think we of this country feel the burden of taxation most. (Opposition cheers.) The burden is heavy on the country, but the burden is not so severely felt in this country as in some other countries. (Hear, hear.) I believe that the contrary is much nearer the truth. The burden of taxation may be heavy, but I think that the incidence as arranged is not so heavy as in some other countries. (Cheers.) When I spoke of a revolt against naval and military expenditure I think that revolt will not come till the taxation presses directly upon those classes for whom existence at the best must be a struggle. When you begin to make hunger by taxation, sooner or later, and the naval and military expenditure of every country goes on increasing, then you will be within measurable distance of a revolt which will put a stop to it. That is the direction in which the great countries of the world are tending. But a greater danger than that of war is the danger which I once called from the bench on the other side of the House the danger of bleeding to death in time of peace. (Hear, hear.) I admit that if no generally may go on increasing for some years before the consequences to which I have referred inevitably must be reached, but I hope that some way out may be found.

### The Example of Great Britain.

We cannot be accused of having forced the pace. Our naval estimates of 1909 are said to have given provocation. They have not given rise to the increased expenditure in Germany or in any other country. The last additions to the German naval programme were passed and settled by law in 1908, long before our estimates. This further has to be borne in mind, that though we maintain a strong navy, and have announced our intention to maintain it, we do not maintain an army which may be regarded as an aggressive force. And in my opinion we are quite right in not doing so. (Cheers.) We have reduced the army estimates. I spoke of the fulfilment of our pledges. We

have reduced them by £3,400,000 a year, and they would have been reduced by £4,800,000 had it not been that we spent £1,400,000 more on territorials than we spent before. I call that a substantial fulfilment. We have in our first two years of office reduced our naval estimates, and we did point to that as an example which we hoped other nations would follow.

**Agreement With Other Nations.**

I admit that agreement may do something. Agreement with Germany has been spoken of. It means very careful handling. I myself have always avoided the phrase "limitation of armaments," because limitations of armaments is often construed abroad as if we intended or were endeavoring to impose some limit on another country. No country would stand that, least of all Germany. Mutual reduction of expenditure is the phrase I have always endeavored to use; but remember that in any possible naval agreement with Germany we have been given to understand that the German naval law must be in the long run carried out, and that when complete means a navy of thirty-three capital ships, including dreadnoughts, including pre-dreadnought vessels. That is a very serious naval expenditure, and I am sure if I held out any hope to the House that by agreement Germany would part with her naval law or alter it I should be contradicted at once by the German Government. Within the limits of that statement I think agreement may do something. I have always held that the frank exchange of information between the two Governments through their naval attaches would guard against surprise. (Cheers.) It would convince each nation that neither was trying to steal a march upon the other, it would convince other nations as to the intentions of this country and of Germany, and it would have a pacific effect generally. It may be that within the limits of German naval law some retardation of expenditure may be effected. It may be that agreement would make it certain that there would be no addition to the present program in Germany. All that is a subject for discussion between the two Governments, and it would be to the good if any agreement could be reached between them; but remember it must be always within those limits, as far as agreement is concerned, that the German naval law has been laid down by Germany because she thinks it necessary for her own purposes, within her own power, and due to herself, to have a strong navy. That is a position which nobody can resent Germany taking up. Germany has never regarded our naval estimates as a provocation to her.

**International Law.**

Agreement may do something, but it is a small matter compared with the whole question. The rise and fall of world expenditure is the real thing which we wish to affect. The tide is flowing, the expenditure is increasing. What we have to look for is any beneficent movement which will go to the root of the matter and so affect public opinion, not in one country but in all, that it may lead first of all to the tide ceasing to flow, then turning, and I hope, ebbing. I can conceive but one thing which will really effect the military and naval expenditure of the world on the wholesale scale on which it must be affected if there is to be a real and sure relief. You will not get it until nations do what individuals have done—come to regard an appeal to the law as the natural course of nations instead of an appeal to force. (Cheers.) Public opinion has been moving; the number of arbitrators has been increasing; but you must take a large step further before the increase of arbitration will really affect this increase of expenditure on armaments. I should perhaps have thought that I was not spending the time of the House in asking them to look to arbitration as something which could really touch this great expenditure had it not been that twice within the last twelve months, once in March and again in December, the President of the United States has sketched out a step in advance in arbitration more momentous than anything that any practical statesman in his position has ventured to say before, pregnant with very far-reaching consequences. (Cheers.)

**President Taft's Proposals.**

I should like to quote two statements by the President of the United States. Here is the first:—"Personally I do not see any reason why matters of national honor should not be referred to Courts of Arbitration as matters of private or national property are. I know that is going further than most men are willing to go, but I do not see why questions of honor should not be submitted to tribunals composed of men of honor who understand questions of national honor, to abide by their decision as well well as in other questions of difference arising between nations."

The other statement is:—"If we can negotiate and put through private agreements with some other nation to abide by the adjudication of international arbitration courts in every issue which cannot be settled by negotiations, no matter what it involves, whether honor, territory or money, we shall have made a long step forward by demonstrating that it is possible for two nations at least to establish between them the same system which, through the process of law, has existed between individuals under Government." Sir, these are bold and courageous words. We have no proposal before us, and unless public opinion will rise to the level of discussing a proposal of that kind, not with reference to charges of inconsistency, not with reference to what one nation or the other is going to gain practically by some agreement, but unless they will rise to the height of discussing it as a great movement in the opinion of the world, it cannot be carried out. But supposing it took place. Supposing two of the greatest nations of the world were to make it clear to the whole world that by an agreement of such a character as under no circumstances were they going to war again. (Loud Ministerial cheers.) I venture to say that the effect on the world at large of the example would be bound to have beneficent consequences. It is true that the two nations might still be exposed to attack by a third nation not in the agreement. I think it would probably lead to their following it up by an agreement that they would join with each other in any case in which one only had a quarrel with a third Power in which arbitration was refused. More and more the tendency which is growing in the world to recognize that war between two great countries must not only be a serious thing for them, but must be a serious thing for neutral Powers through the disturbance it causes, more and more it would tend for nations to come to the conclusion as between themselves that they were not going to fight, but that it was their interest to join together to keep the peace of the world.

**The Consent of Parliament.**

I have spoken of that because I do not think that a statement of that kind put forward by a man in the position of the President of the United States should go without response. (Lour cheers.) Entering into an agree-

ment of that kind there would be great risks. It would entail certain risk for us to refer everything to arbitration, and as the President of the United States has said, we must be prepared to take certain risks and to make some sacrifice of national pride. When agreement of that kind, so sweeping as it is, is proposed to us we shall be delighted to have such a proposal. (Cheers.) But I shou'd feel it was something so momentous and so far-reaching in its possible consequence that it would require, not only the signature of both Governments, but the deliberate and decided sanction of Parliament, and that, I believe, would be obtained. (Cheers.)

**The Force of Public Opinion.**

I know that to bring about changes of this kind public opinion has to rise to a high plane, higher than it can rise to in ordinary times, higher than some members opposite, I imagine, think it ever can rise to. (Cheers, and "No.") in ordinary times I daresay that may be true, but times are not ordinary with this expenditure, and they will become still less ordinary as this expenditure increases. The minds of men are working upon this, and if you look back into history you find there do come times at favorable moments when public opinion has risen to heights which a generation previous would have been thought impossible. It was so when public opinion abolished slavery, with all its vested interests. (Cheers.) It was especially difficult in the United States then. I can imagine there may have been, there must have been, occasions before the United States put an end to slavery when any person might have demonstrated that public opinion in the United States could never rise to that height. But it did, and it did it withou couning the cost in treasure, in blood, and in risk to their national existence. (Cheers.) So I think it is not impossible, though I admit that in a case of such enormous change progress may be slow, that the public opinion of the world at large may insist, if it is fortunate enough to find leaders who have courage, the sort of courage that has been shown in the utterances I have quoted to the House, upon finding relief in this direction. (Cheers.) Some armies and navies would remain, no doubt, but they would remain then not in rivalry with each other, but as the police of the world. (Cheers.)

My attitude is one of encouragement. And, even if our hopes may not be realized in our time, that is no reason why we should not press forward in the direction in which we see a possible means of relief. What is impossible in one generation may become possible in another.

**The Nations in Bondage.**

The great nations of the world are in bondage to their armies and navies at the present moment—increasing bondage. It does not seem to me impossible that in some future years they may discover, as individuals have disrise to that height. But it did, and it did it without in all the time they have been in bondage to this tremendous expenditure the prison door has been locked on the inside. (Cheers.) If you think that visionary and not in the region of practical politics, I reply that, at any rate, wes ought not to leave what the President of the United States has said without response. (Cheers.) It is a response, not to proposals, because we have no proposals before us, but it is a response to the idea.

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**THAT EASTER OFFERING?**

Kindly keep in mind that April is the month assigned by the National Commission for the youth of our churches. to manifest their interest in the Church Building work. And the special object is the parsonage at Fajardo, Porto Rico, where a faithful pastor and his wife are willing to devote themselves to the needy Porto Ricans, but must have suitable quarters in which to live. The youth of our churches can easily provide the $3,000 necessary, and will if pastors, superintendents and C. E. officials will enthusiastically lead the way. Some have already signified their intention of so doing. Will not the whole Congregational force of boys and girls, young men and maidens, in the Pacific District, rally in this behalf, and with other things give evidence that not simply old New England, but the Pacific West is ready to rise in its might for the evangelization of Porto Rico.

What about the Apportionment? Count your offering, if you please, as a part thereof, though this is not building. Some churches may find this a way by which they may reach the amount scheduled for this work. Apportionment is doing well—there is great reason for encouragement. But if thus far your church has not realized the sum suggested, why not have the young people aid in making it up? It will thus help the cause of apportionment, aid the Porto Rican friends, and best of all, educate the coming men and women in one line of missionary activity.

H. H. W.

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**A VISIT TO THE COLUSA INDIANS.**

**By Miles B. Fisher.**

The "Below Indians," as they are called in their own language, number about eighty and occupy permanently a 40-acre tract of land lying along the Sacramento River six miles north of Colusa City. Forty acres are not enough to support eighty people of course, but they are enough for permanent homes, door yard, an alfalfa field and orchard for the common good. This group of Colusa Indians is made up of two smaller neighbor bands, now brought together for the sake of the forty acres purchased for them by the government. Allegiance to Chief Odock by the other band, whose chieftain stock has died out, is not very hearty —perhaps the less hearty from the fact that Chief, or "Captain" Odock is an out-and-out Jesus man and most of the other band dislike the way he discountenances their heathen practices. He is plain but not autocratic, and his influence is steadily good. Others are joining by degrees in the protest against heathen rites, and it seems as though the love of God must crowd out the fear of spirits soon.

Mr. and Mrs. F. G. Collett, who are licensed by our Bay Association, are the faithful friends of these Indians in the name of Christ. Their patient labors have taught them the first principles of home-making, of book-learning, of co-operative labor and of God. Seven months ago, when these friends went to the Rancheria, as the settlement is called, there were four cabins for the Indians' shelter. The others lived under tents, sheds, matting—anyway. Now there are twelve houses or cabins, of one, two, or three rooms. Friends about the Bay have sent clothing, which has been distributed in reward for diligence, either for personal or the common good, so that old and young are comfortably provided with decent clothing. Such things sent to F. G. Collett, Colusa, should always be sent prepaid—this is the kindness we would do, complete.

A Sunday-school was regularly organized April 2nd, with Mrs. Collett as superintendent. Captain Odock, teacher of the grown-ups, and the captain's daughter, Irene, teacher of the children. A teacher-training class meets every week for these and others. The children have day

school, and the older people, the chief among the others, study nights and are making good progress.

More of these people in another article perhaps, with something of their myths and of the sharp issue between their pagan practice and Christianity.

# Among the Churches.

## CALIFORNIA.

**Oakley.**—The Rev. W. H. Cooke has resigned at Oakley and will give his whole time to the expanding work at Black Diamond.

**Oakland, Fourth.**—The Rev. Mr. Brittain of Chicago has been called to the pastorate and has accepted and will enter on the work at an early date. He comes from the Presbyterians.

**Black Diamond.**—The work at this point has grown so that the Rev. W. H. Cooke will give all his time to it henceforth. Work on the new building is going on nicely. Congregations have increased greatly.

**Berkeley, First.**—The Rev. J. H. Seabury of Wellesley Hills, Massachusetts, the first pastor of the church, is visiting in Berkeley and occupied the pulpit Sunday morning. He finds that thirty-seven years have changed Berkeley from a village into one of the most beautiful and progressive of modern cities.

**San Francisco, Mission.**—The pews from the auditorium arrived recently and have been put in place, adding much to the attractiveness of the room and to general comfort. The Rev. R. K. Ham, who has been called as pastor from year to year the last three years, has stated to the church that he does not desire re-election.

**Long Beach.**—This church has just voted to undertake as its contribution to the work of Home Missions in Southern California the support of the newly-organized Oneonta Park church, of which Dr. Meserve is pastor, until such time as it shall arrive at self-support. Three hundred copies of a new hymnal, "Hymns of Worship and Service," have just been purchased through the activity of a hymnal committee recently appointed.

**Pasadena, First.**—Eleven persons were received into fellowship April 2, six on confession. A Bible Class for men has been organized in the Sunday-school by the Men's Club, the leadership being in charge of two different members of the class each Sunday. During April the class is having a series of five lessons on the Lord's Prayer. The pastor is preaching a series of four evening sermons on "Chapters from a Young Man's Life," based on the parable of the Prodigal Son.

**Bakersfield, Pilgrim,** formerly known as the Kern City church, is taking on new life since the coming of Rev. and Mrs. J. S. Edmunds from Ohio. The field is a difficult one, owing to the fluctuating nature of the population—that part of the city being occupied largely by railroad men. Just now work is not pushing, and finances are affected thereby, yet some loyal souls are "standing by the stuff", and the hope is the future has not a little in store for this young but devoted church.

**Bakersfield, First.**—Sunday last was a great day. Congregations good. In the morning effort was made to start a fund for a new edifice, to cost $30,000 or more. One subscription of $1,250 was made—four of $1,000 each, and several of smaller amounts, making something over $6,000. This was very encouraging, and is to be followed by a systematic campaign among the members and friends, not a little being expected from the business community. The church possesses a fine lot—quarter block—in one of the best parts of the city, and the hope is that ground may be broken early in the summer and the edifice be completed by the close of the year. Rev. E. R. Fuller is now in his fourteenth year of service, having declined several flattering invitations to other fields. All departments are in excellent condition, the music being worthy of special mention. The Sunday-school crowds the small auditorium, and missionary interests are kept to the front. As business is good in and about Bakersfield, the hope is little difficulty will be experienced in securing funds sufficient to erect one of the finest church edifices in the city, indeed in the whole San Joaquin Valley.

## REGISTRAR'S NOTICE.

The Registrar has had a difficult time this year, being new to the work, in getting reports summarized for the Congregational Year Book. Word from Boston tells us that other State Registrars are having their troubles this year on account of Benevolence items, and as yet less than half of the States have reported. This means a belated Year Book. The Northern California Summaries are just going on to Boston. The following churches did not report to the Registrar, and therefore he cannot report them to Boston: Alton, Alturas, Bowles, Byron, Cherokee, Colma, Decoto, Dorris, Etna Mills, Field's Landing, Grass Valley, Hot Springs, Lewiston, Likely, Loleta, McConaughee, Mill Valley, Mokelumne Hill, Montara, Nevada City, Oakland Boulevard, Oro Fino, Pescadero, Porterville, Railroad Flat, Rocklin, San Francisco Chinese, San Francisco Japanese, San Juan, San Lorenzo, Santa Rosa, Thermalito.

Any member of these churches, seeing this, will kindly call the attention of the clerk or pastor to the matter, that they fill out statistical blank and mail to Registrar. After May 1st there is no promise that matter can get into the Year Book. This is an urgent matter.

CHAS. C. CHAMPLIN.

Room 815, Mechanics' Savings Bank Bldg., cor Market and Mason Sts., San Francisco.

## KERN ASSOCIATION.

A few years ago we had but two churches in Kern county, but under the leadership of Rev. E. R. Fuller of Bakersfield, a regular Congregational bishop, backed by the Southern California Conference, the two have become ten, and for a year or more have had an Association of their own. On April 6 and 7, it gathered at Oil Center, where Rev. Thomas Hanna is pastor, living in a cozy parsonage and preaching in a neat little edifice. Oil Center is seven miles from Bakersfield and fully justifies its name. Derricks are on every hand, and the pumps keep going day and night. As a result of the latter, it is difficult for men to get to church, and yet there are some who come, and the opportunity among the young is one of the finest in the State.

Six of the ten churches were represented by pastor or delegates, or both, and two of the Missionary Secretaries were present—Rev. R. B. Larkin of Los Angeles and Rev.

H. H. Wikoff of San Francisco. Papers were timely and interesting, on Sunday-school work, Modern Trend of Thought, Religion in the Public School,; and at the closing evening, after an illustrated lecture on "Pilgrims of the West," a fitting climax of the session was reached when fifty dollars were subscribed as a nucleus for a building fund for the Mexican church already established in Bakersfield and under the leadership of Rev. and Mrs. Nava—graduates of an American Board Schol in the Southern Republic. The entertaining church was a hospitable host. The weather was all that could be desired, the fraternal spirit delightful, and all departed rejoicing in the fellowship manifested and in the consciousness of being coworkers with God in establishing his kingdom on earth.

## MINISTERS' MEETING.

Next Monday the meeting of the Congregational ministers of San Francisco and vicinity will be in Mill Valley. This is the annual picnic and basket-lunch meeting, and will be attended by ministers and wives and other members of their families. Take Sausalito Ferry at 9:45. Go to the Congregational Church in Mill Valley.

## WASHINGTON NEWS.

**Rev. C. F. Clarke, Correspondent.**

**Seattle, Columbia.**—The meeting of the Men's Club in March was one of special interest and large attendance. The men prepared the supper, waited upon the tables and did all the work. The address was given by Mr. James Stephens, a member of the church. The dinner and address, in fact, all the features, were "well done." The ladies were forbidden to criticise the dinner. If they wished to know anything they were to ask their husbands. We presume the orders were strictly obeyed. Mr. Stephens spoke on Mexico and illustrated his lecture with pictures and curios.

**Rosalia.**—Rev. Chas. H. Nellor has resigned after a very successful pastorate of nearly three years during which time the spiritual life of the church has been deepened and the material side bettered. By the adoption of the duplex envelope system and bettering the business methods the finances have run more satisfactorily, the benevolences have been largely increased, a new organ is being installed at the cost of $150 and the entire interior of the church is being papered and decorated. The membership has increased by 61—two-thirds on confession of faith. Rosalia was in a discouraging state when Mr. Nellor took the pastorate, but now it is in a very hopeful condition. Rev. Isaac McRay of Lusk, Wyo:. has accpeted a call to the church and begins work about the first of April.

**Last Funerals from Plymouth Church.** — Rev. Jonas Bushnell, after long months of severe suffering, passed into rest March 31, and was buried from Plymouth church April 2nd. Mr. Bushnell was 66 years old and had resided in Seattle since 1888. His neice, Mrs. Fred Halley, died of scarlet fever April 1st, and was buried at the same time as he. Mrs. Halley was the daughter of Rev. John Bushell, brother of Rev. Jonas Bushell and Rev. Richard Bushell. The services were conducted by Rev. F. J. Van Horn, Rev. W. H. G. Temple and Rev. M. A. Mathews. Mr. Bushell was long a member of Plymouth Church and a loyal worker, his character being marked by great kindness, courtesy and Christian simplicity. He leaves many friends to join the bereaved family in their sorrow.

**Seattle, Pilgrim.**—Among the special events of the lenten season is a series of studies in the Gospel of John conducted for the senior girls' class and their friends by Dr. E. L. Smith. The class meets just before the Thursday evening prayer-meeting. The class started out with an attendance of twenty-five. Several members were received March 12th, and more are expected on Easter Sunday. Rev. E. A. King of North Yakima exchanged with Dr. Smith March 19th, and Dr. Tenney preached the second of April, Dr. Smith taking part in the farewell services at Plymouth. The Benevolence Committee already reports about eight thousand dollars subscribed toward the benevolent budget of ten thousand dollars. The Men's Club listened to an adress by Mr. Leehey on "The Coal Claims of Alaska." This was an exceedingly interesting and important talk and the atendance was one of the largest in the history of this very vigorous club.

**Closing Days in Plymouth, Seattle.**—The few weeks between the sale of the property and its transfer to the purchsers were marked by services of great tenderness. The Thursday evening prayer-meetings, as well as the Sunday services drawing unusually large numbers of atendants. These Thursday evening meetings were largely reminiscent, members of long standing speaking upon the different periods in the history of the church as represented by the different pastorates. The corner-stone of the old building was laid July 31, 1891, the last service was held April 2, 1911, and workmen began the removal of the organ, which has been bought by the University Church, the next morning. On the last Sunday the church was crowded, every seat taken, people standing along the walls, in the vestibules and even upon the outside and many turned away. In the morning eighty-two new members were received into fellowhip, the largest number ever received at one time. The pastors of the nearer Congregational churches supplied their pulpits and were in atendance at the evening service. Dr. Sydney Strong of the Queen Anne Church read the Master's last prayer and offered the closing prayer; Dr. W. H. G. Temple, for long a pastor of Plymouth, spoke on the good old times in the church, speaking of the many services, some sad, some joyous, held during the last sixteen years. Dr. E. L. Smith of Pilgrim Church, the oldest daughter of Plymouth, spoke on "Congregational Fellowship." Rev. C. R. Gale, Superintendent of the Seattle Church Extension Society, spoke on the "Expansion of Congregationalism in Seattle." Plymouth having stretched out the hand of help and fellowship to all, Rev. H. C. Mason having just passed through the experience of erecting a new edifice, spoke on "The Joys of Building." Dr. Van Horn made the closing remarks, after which Dr. Temple pronounced the benediction and the congregation joined in singing the Doxology. The last service in a building made dear to thousands by many tender spiritual associations was over, with lingering looks on the beloved walls and with reluctant steps the great audience filed out of the building with full hearts and overflowing eyes.

## OREGON LETTER.

**By George H. Himes.**

The event of the past week in this city was the visit of Colonel Theodore Roosevelt on Thursday last. He was enthusiastically received, and even some of those who have been at cross purposes with him gave him the most hearty greeting. A parade with a thousand automobiles in line,

thousands of school children, besides multitudes of people along the streets on the line of march, a banquet tendered by the principal commercial body of the city, followed by an address, a mammoth mass meeting and a reception by the Press Club, were the features of his visit here. While much that he said was commonplace, yet through it all the central thought was purity in public and private life, and strict integrity in all the relations of men and women with each other. After all the "common places" of life can not be too often repeated. It is here a little and there a little, line upon line, and precept upon precept, and the continual reiteration of the same, that serves to polish human character after the similitude of the temple. The common people everywhere hear him gladly and are firm in the conviction that he is absolutely sincere in all his aspirations, and further, that he is the most popular man in the United States today. Yesterday at Spokane he said:

"I have a certain difficulty in the fact that when one acts from motives sufficiently simple there are always so many people who persist in thinking that they are too simple to be believable and ascribe to me a Mephistophelian character, with far-reaching and sinister aspects. I am not an aspirant for anything because I have had everything. I am ahead of the game. No man alive has had as good a run for his money as I have had. * * * When I left the Presidency I made up my mind that when the opportunity offered after my return from Africa I should try and visit each section and as nearly as possible every State in the Union to greet the people, to endeavor to show them my belief that the man who has been a President of the United States is forever after the debtor of the American people.'"

The Brotherhod of the First Church of this city held its monthly meeting last Monday evening. About one hundred persons were present. The address was given by President William T. Foster, of the Reed Institute, dwelling particularly upon the objects that institution has in view in the training of the young people of both sexes. Particular emphasis was given to the importance of character training—"Christian training, if you please," said he, "in its highest manifestations."

President Foster was asked this question by Rev. Mr. Paddock: "Do you think that the moral training of students in the principal institutions of learning in our nation has kept pace with scientific training?"

After a moment's reflection President Foster said in reply: "During the last year I have visited over two hundred of the leading institutions of learning in this country —not merely casual visits, but with a view of getting into close touch with the dominant spirit of each institution; and out of this experience it is my profound conviction that the moral and religious teaching in them has not progressed any to speak of in the last ten years."

The high position President Foster is seeking to attain in his administration of the affairs of his institution in the matter of the moral training of young people, is a source of great gratification.

Rev. William M. Proctor has tendered his resignation as pastor of the Oregon City Church, for the purpose of accepting a call from Pacific University to take the position made vacant by the resignation of Rev. W. D. Ferguson.

On April 1st occurred the death of Mrs. Sophia Taylor Pratt, who came to Portland in 1853 as a child. In 1856 her mother became a member of the First Congregational Church of this city, and Mrs. Pratt became a member of the Sunday-school. On May 5, 1867, she united with the church and was a faithful and consistent member up to the date of her death. For a number of years n her early life she was a teacher in the Sunday-school, and also a teacher in the grammar department of one of the public schools of the city up to July 14, 1874, when she was married to Prof. Irving W. Pratt, the principal of the school in which she had been a teacher for several years. Mrs. Pratt leaves five sons and a daughter, two sisters and a brother, and a large number of friends to mourn her departure.

Portland, April 9, 1911.

### MRS. M. B. SPERRY.

Mrs. Mehitable B. Sperry, widow of James L. Sperry, died at the home of her daughter, Mrs. James M. Marsh, 12 Weson Avenue, Lynn, Mass., March 22, after a three months' illness of cerebral hemorrhage. The deceased was born in Peabody, Mass., May 25, 1837. She went to California and was married there, and has spent the greater part of her life there, coming to Lynn summers to visit her daughter, Mrs. James M. Marsh. She came with them as usual last summer, remaining until her death. She leaves one daughter, Mrs. James M. Marsh, and two sons, Millard F. Sperry, of Sacramento, Cal., and J. S. Sperry of Palo Alto, Cal., and one sister, Mrs. Harriet Rhoades, of Peabody, Mass.

### RESURRECTION.

**Mary Carruth Cunningham.**

Buried in mystery:
Thy lovely living
Lighted an outward path;
I rose to Thy way.

Buried in error:
Thy words of wisdom
Widened my mental view;
I rose to Thy truth.

Buried in body:
Thy blessed breathing
Wakened my sleeping soul;
I rose to Thy life.

Los Angeles.

# The Home.

### A WOMAN'S BEST COMPLIMENT.

The finest compliment we have ever heard paid to a woman was by her husband, who said in speaking of her: "We always think of her as a morning-glory, because she looks so bright and cheery and pretty at the breakfast table." How many breakfast tables are presided over by women who make an effort to be dainty? And there are a great number who are at once untidy and even uncleanly to look at.

The claim that household duties keep women from looking well in the morning is easily disproved, for in many a household where the lady gives a helping hand in the kitchen a big apron will thoroughly protect her dress; and then, too, cooking, unless one makes it so, is never dirty work. That woman commits an error who looks uncared for in the morning.

The other woman, who wears any old thing to the breakfast table, is also making a mistake; for that is the time

when the men of the household ought to see a woman at her best, and not specially rely on her appearance in the evening, when the soft and charitable light of the gas will hide many defects.—Ex.

### THE SUNNY SIDE.

Life holds no woes for me. I know full well,
However evil things may seem to me today,
Some future joy is certain to dispel
The clouds that lower darkly o'er my way.
And I have noted that one taste of bliss,
E'en though 'tis but a taste, hath joyous meed
To compensate for all that goes amiss,
On which a soul in sorrow long may feed.
No night e'er was whose darkness did not fade,
No storm e'er raged whose course was not soon run,
And so my soul, by troubles undismayed,
Doth simply wait the coming of the sun.
—John Kendrick Bangs.

### FORBEAR TO SPEAK HASTILY.

From the beginning of the day to nightfall we need to say, not to our neighbor, but to ourselves—forbear; and again, forbear. Seldom do we regret silence, often must we lament speech. Our hasty words, impetuously spoken, linger in wounded memory, and leave scars. One questions whether affection is again the same after an unjust or brutal attackk has flawed its perfect arc. In the home realm, where relatives meet in the unrestraint of daily intercourse and the social guard is down, there is always occasion for the exercise of forbearance. Wait a little; repress the impulse to censure; drive back the spirit which is bitter and bristling, and wear the look and speak the language of amiability. Recall the assertion of a certain old book, that "better is he that ruleth his spirit than he that taketh a city." If the small son or daughter has transgressed, forbear reproof until assured that the error was intentional; that the accident was due not to innocent misunderstanding, but to willful mischief. If the friend fails to do what in given circumstances is expected of her, forbear the unkind reflection, and give her the benefit of charity. Most wrongs right themselves and most frictions are smoothed if only forbearance directs the domestic engineering.—Ex.

### TURNCOATS.

Said a little black Tadpole to another,
That happened to be his elder brother,
"Pray, what strange creature is that I hear
Croaking so loud?" "A Frog, my dear,"
Said the brother, "and here he sits." "I ne'er
Saw an uglier monster, I declare,"
Cried little Taddy, wriggling his tail,
In an off-hand fashion that could not fail
To show his contempt. "It's really a pleasure
And satisfaction, no words can measure,
To think that we are so smooth and slim,
So handsome, so—very unlike him."
"To be sure," said his brother, bobbing and blinking;
"To be sure, I'm just of your way of thinking."
The air was mild and the sun was strong,
The Tadpoles were turned to Frogs ere long;
The little one croaked, the big one croaked.
At last said the younger, "Of course, we—joked
That day, in the ditch; for there's no denying,
And in fact it's a truth past all replying,
That whether in mire or marsh or bog,
The handsomest creature, by far, is a frog."
"To be sure," said his brother, bobbing and blinking;
"To be sure, I 'm just of your way of thinking."—Ex.

## Our Young People

### HOW MOLLY BEAT THE REDCOATS.

A chubby, bright-eyed, saucy-looking girl of thirteen or fourteen years was busy working a sampler one long ago summer afternoon in the sitting-room of an old house in the Waxhaw region of the Carolinas, when she was disturbed by the sharp gallop of hoofs coming up the road. The girl glanced up from he variously colored crewels with which she was representing the prodigal son foraging among the swine for the husks he had despised in his father's home. Through the open window she descried a tall, thing gangling figure mounted on a "grass pony," a horse of the South Carolina swamps, dash past the house, and between the beat of his horse's hoofs she caught his hurried warning:

"Tarleton's coming! Tarleton's coming! and forty thousand redcoats with him riding like the wind."

The girl's cheek grew suddenly pale at that dread announcement, and she threw down the sampler, leaving the poor prodigal with an eye of cobalt blue looking out wistfully over the group of struggling swine. Too well she knew that the coming of Tarleton meant. For months the name of that fierce and daring Briton had been one to frighten patriot households, for he and his redcoat troopers gave scant mercy.

Moreover, there was an extra reason why little Molly Gardner should fear Tarleton's coming. Her brother John, bearing a message from the "Swamp Fox" to General Nathaniel Greene, had arrived at the house that morning, and at that very moment was in the kitchen eating a hurried lunch her mother had prepared. To warn him and hasten his departure was her first thought, and she acocrdingly rushed into the kitchen just as her brother was finishing the remnant of a chicken that had been set before him.

"O John," she cried, "the British are coming! What will you do?" Mrs. Gardner sprang to the side of her son, as if to shield him from the approaching danger. "You must flee; Tarleton will hang you if he finds you here."

"Yes, I must flee, but where?" said the young patriot, as coolly as though there were no British within a hundred miles. "I left my horse in the pasture to nibble his dinner while I was having mine, and I could not possibly reach him in time. You see they are not far away."

He pointed through the window to where a dust cloud could be seen far down the road, undoubtedly caused by a large party of galloping horses.

"Then you must hide where the British canont find you," cried Molly. "Come with me to the cellar," as a happy thought flashed into her active mind; "I know of just the place. They will never think to look for you there."

The young patriot seemed a little doubtful, but he followed his sister to the great cellar, one side of which was

lined by a row of casks and barrels, a large number of which were empty, and somewhat higher than the others stood a tierce which held the family supply of meat and which was nearly half-filled with brine and salted pork.

"Get in there, John," said his sister; "it will hold you, and you will not pickle in a short time. I will cover it over and place a piece of pork on top. They will never dream of you being inside. It is the only place."

The brother obeyed without a word, and in a moment he was ensconced inside, and Molly had replaced the heavy cover, leaving a piece of meat on the outside, as though the tierce was more than full.

Don't' move, John!" she cried, and then she flew up the stairs and was sitting serenely on the piazza stitching her sampler for dear life when the dragoons arrived. Their leader, a splendidly dressed officer, with a determined mouth and a pair of dark, flashing eyes, halted his horse in front of her and, lifting his cap with mock gallantry, asked her if any of the men folks of the house were at home.

Molly's heart was in her mouth and she felt frightened enough to run and hide, but she looked the Briton unflinchingly in the face as she answered:

"My brother is a soldier, sir, and he is doing a soldier's duty." Surely, she thought, it is his duty to save his life.

"Ah, ha, so he is a rebel, and you are doubtless a rebel, too. But we shall have to ask your hospitality for a time. The service of his majesty requires a temporary occupation of your property."

As his command the dragoons dismounted, and a large number of them followed their leader into the house, where they were confronted by Mrs. Gardner.

"I suppose we are your prisoners, sir," said the patriot woman. "It is very brave to make war on women."

Tarleton bit his lip, and the angry blood swept over his swarthy cheek, but only for a moment. "We are in the service of our king," he answered, "and we are looking for a rebel messenger who we have good reason to believe is hiding in this house."

"Then you will have to find him," declared Mrs. Gardner. "Molly, show Colonel Tarleton about the house, while I prepare a lunch for his majesty's soldiers."

This unlooked-for show of hospitality on the part of the patriot housewife had the effect to put the British in good humor, and, guided by Molly, Tarleton and his men went up into the chambers, where every closet and hiding-place was thoroughly examined, the men even sounding the walls with their swords. But the most careful search failed to reveal any sign of one in concealment.

"Now, girl, lead us to the cellar," commanded Tarleton. "If there is one of Marion"s messengers in hiding here we must find him."

Molly was all of a tremble, but she bravely concealed her feelings and opened the cellar door. Half a dozen of the dragoons followed their leader down the stairs. A row of wine casks along the side of the cellar attracted their attention.

"The rebels have good wine in their cellars, it seems," declared Tarleton; "you shall have a taste of it, my men, if we find the rebel."

"Perhaps you will find him in the potato bin," said Molly, sarcastically, "but if he was a Briton I should tap one of the wine casks."

Tarleton looked at her darkly, but he refrained from saying anything. He was approaching the meat tierce, and laid his hand upon the cover.

Sudenly there was an outcry, and the soldiers all sprang forward. Molly had surreptitiously withdrawn the spigot to one of the wine barrels, and the liquor was running to waste on the cellar floor.

"We mustn't lose all this good wine," cried the soldiers, and one of them strove to check the outflow with his fingers.

"Run for a pitcher, quick!" someone cried.

One of the soldiers ran upstairs and brought down a large earthen pitcher, with which they succeeded in catching some of the wine. By the time this little flurry was over the whole crowd was ready to ascend to the kitchen. Molly's little ruse had succeeded in diverting their attention from any further search in the cellar.

Mrs. Gardner now announced that dinner was ready, and presently the British dragoons were playing the gallant trencher men, none of them suspecting that the object of their search had been within a few feet of them while they were engaged in saving the wine.

It seemed a long and tedious time to Molly before the dragoons were ready to leave, and she was in mortal terror for fear they might go to the cellar again for more wine. But Tarleton was a strict disciplinarian, and kept his men from overdrinking. When they had partaken of an excellent repast, the Briton very gallantly withdrew, and shortly, to Molly's intense relief, the whole group galloped away.

As soon as she was assured that they had really gone, she hastened into the cellar to release her brother from his cramped quarters.

"You have saved my life, Molly," said the young courier as he scrambled out of the pork barrel. "I am not quite pickled, but I certainly should have been if you have not set that wine barrel to running just as you did. It was a happy thought. Wouldn't Tarleton like to see me now?"

And, gayly laughing over the adventure, the brave Continental kissed his mother and sister good-by. He easily found his horse and, riding away, carried his message successfully to General Greene. And as it happened, upon the fortunate delivery of that very message depended in a large measure the after success of the patriot cause in the Carolinas.

Molly lived long years after the war was over, and married and had children of her own. One of her great-granddaughters is living today, and as in her possession a momento of the day when her great-granddaughter beat Colonel Tarleton in a game of hide and seek—a small, slender dagger which dropped from the famous officer's belt as he sprang upon his horse to ride away after his unavailing search for the ridden patriot.—The Century.

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**SOME DON'TS.**

Don't mistake an ordinary acknowledgment for an encore.

Don't surround yourself with imaginary dignity seven feet thick and believe that everybody will regard it as sacred.

Don't prod a man who is sore unless you expect him to act like a man who is hurt.

Don't boast of being consistent unless you have started right.

Don't commit a second and greater wrong by keeping a bad promise.

Don't persuade yourself that your first business in life is to crack your whip near the ears of others.

Don't imagine that there is any virtue in being open and outspoken in your meanness.

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## MRS. DAPPLED GRAY CAT AND HER BABIES.

Mrs. Dappled Gray lived in the barn where the hay was stored, with her three little kittens. One kittie was black, and one white, and one was gray, just like his mamma cat.

When they got big enough to open their eyes, Mrs. Dappled Gray told her kittens all about the lovely big house and the milk and bread which they should have when they got big enough to go there for their meals as she did.

Every time Mamma Cat came back from the house she told the kittens about the lovely romp she had with the baby and how sunny and nice it was there, till they could hardly wait to go and see it all for themselves.

One day Mamma Cat said, "I have found a nice new house for you in a very large trunk where some old clothes are kept; and I think we will move in at once."

Then she picked up black kittie and walked right out of the barn with him in her mouth. Mamma Cat went right into the hall upstairs and dropped black kittie into the open trunk there. Then she started for white kittie.

But what do you think! The lady who owned the trunk came out and seeing it open shut it with a bang. She did not know that a dear little fat kitten was shut up in there.

Oh, how terribly frightened Mamma Cat was when she came back with white kittie! She scratched and clawed the trunk and rushed to the lady who was playing with her baby in another room. "Mee-ow, mee-ow! You have your baby, and I want mine," she cried and rubbed aaginst her dress.

The lady saw Mamma Cat jump up on the trunk and scratch it with her sharp claws. "What can the matter be?" said the lady; and she opened her trunk. There cuddled up in the clothes was black kittie sound asleep.

Before the lady could ask Mamma Cat a single question she had picked up black kittie out of the trunk and started for the old home and the barn.

When she got the three babies back in hay Mrs. Dappled Gray Cat told them that the house was a very nice place to go to, but the barn was the best home to bring up little kitties.—Detroit News-Tribune.

## LIKE GOOD INDIANS.

When Professor Wendell of Harvard entered upon his Sabbatical year, he remained in Cambridge some weeks after his leave of absence began and persisted in taking part in the departmental meeting. The head of the department protested.

"Sir," he said, "you are officially absent. You are **non est.**"

"Oh, very well," replied Prof. Weddell, "a **non est** man is the noblest work of God."—Success

## A RURAL INDUSTRY.

"What you want to do is to have that mud hole in the road fixed," said the visitor.

"That goes to show," replied Farmer Corntossel, "how little you reformers understand local conditions. I've purty nigh paid off a mortgage with the money I made haulin' automobiles out o' that mud hole."—Washington Star.

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